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HEAVEN

IT is rare indeed to come upon a Nonconformist theologian nowadays saying what he means by heaven, rarer still what he means by hell. These beliefs, of course, still lie conventionally near to the heart of traditional Protestantism, and directly and by implication are intertwined in devotional phraseology. Dr. Geoffrey Nuttall, a Congregationalist, who is both a friend of several London Unitarians and has close associations with the Society of Friends, has recently attempted the task of definition. He has done it with personal conviction and clarity of thought in a lecture, now published in the Congregational Quarterly, with the title, "Heirs of Heaven".

It is refreshing to come upon such an uncompromising statement. One knows exactly where one stands about it. And it is helpful to have a Protestant belief pushed to its full logical consequences by one who fully believes in them, and is prepared to say so.

What then is heaven as interpreted by Dr. Nuttall from traditional Protestant theology, and the anticipations of personal conviction ?

The Christian Logic

The Christian, so argues Dr. Nuttall, if he so wills, can have the deepest communion with Christ. But this implies, indeed it is a necessary condition and conviction, that Christ is out of this earth. He is "risen". The disciples knew Jesus face to face. But owing to the spatial and temporal conditions of this earth this was obviously possible for only a handful of people. Through the Resurrection Christ was lifted out of this world, and thus could be known by all men everywhere. At least, one ought to add, by all Christians, since only Christians, according to Dr. Nuttall's logic, can have a knowledge of Christianity.

But even so, the Christian's experience of Christ is very much confined to this earth. He is aware of this, and will long to break through these limitations to see Christ "face to face", in a manner even more triumphant than that of the disciples. They saw him in spatial and temporal conditions; it is now possible, as a hope, to see Christ without these. It is only through death that this expectation can be fulfilled. After death the Christian "will know Christ as fully as, he believes, Christ knows him". This is heaven. But this heaven is not granted, as it were, automatically. Not everyone can enter into it. It must be striven for through the Christ-like life. In this sense Christians are "Heirs to Heaven"—and no one else.

Dr. Nuttall illustrates this latter point through the well-known poem of Emily Brontë, in which Emily declares "There is not room for Death", and speaks of "The God within my breast". This is a kind of partial attempt at heaven. She was a kind of partial heir. But she and others like her should not expect the Christian's "assurance after death". What they should expect, if anything at all, Dr. Nuttall does not make clear. His logic at this point rather fails him. Not being a Catholic he cannot place them into an intermediary position such as purgatory. He does not explicitly confine them to a disaster called hell, and yet one must assume that since with all their partial efforts they cannot reach the final consummation, some such experience as hell must await them after death.

Hardly For Approval

A Unitarian naturally cannot approve. He is likely to be numbered with the Emilys. And since he is not to be moved in the slightest by this, and since presumably the theologian is not likely to be moved in the slightest also, the calamity is almost reached of making nonsense of the whole speculation and conviction. But not quite, for the Unitarian, like Emily, is likely to have some thoughts (and experiences) upon the matter. If, he has the right to ask, Christ is what the Christian experience declares him to be, compassionate beyond all the usual terms of compassion, is Christ likely to deny the final consummate knowledge of himself to such a girl as Emily Brontë ? The theologian has hardly the infallible knowledge to affirm that he knows this will not take place. Consequently, by being so conscientiously certain about everything (and heaven, one assumes, is pretty well everything), he may be placing himself in the all too obvious position of being certain about nothing. He is a person. He possesses no gifts, insights or intuitions denied to other persons. And the fact that he merely interprets a tradition does not relieve him of these limitations. The calamity of nonsense is only just avoided by pointing out that the bow of logic should never be drawn so taut that the mass of humanity is excluded from what the theologian calls heaven.

Love and Hate

For this exclusion has certain results. It transforms everything (in the terms of heaven and religious experience) first into caricature, and then into nothing. Into such a negation has much Christian theology been thrust, and masses of men have fallen helplessly into the gulf thus created. God for them has been slain by traditional theology. This is not nonsense. It is a calamity, particularly when the gulf cannot even be filled by the compassion of Christ.

Dr. Nuttall in his lecture has described in moving terms—in spite of this criticism—a religious experience. Yet the dilemma is met, as it has been so terribly met again and again in religious history, of the most compassionate of feelings driven to the most fearful forms of exclusion: and the more tender and certain the feelings the more harsh the exclusion.

There must surely be something wrong with the dilemma that enables love to perform all that is usually attributed to hate. A theological heaven or hell hardly bears scrutiny in a modern atmosphere where certain theological terms have lost all reality. Theologies are no longer logical, they are basically myths, and for the most part can only convey their truths when so regarded.

THE RECOGNITION

By Winifred Cummings

OUR need is not to await the coming of "the new men and women who will create a renaissance in religion" but to know how to recognize those who are in our midst. What could a universal conference of all the heads of the great religions do that we cannot do ourselves if on a less spectacular scale? And why the heads anyway knowing what the heads of Governments do for us!

Armies will always exist whilst people believe that war is often the lesser of two evils. I have no faith in what war films, war books, horror talks, etc., can do for peace. Fear creates an even greater fear which sometimes leads frightened people to believe that their survival might well depend on striking the first blow. That is why they accept the sacrifice which constant secret research for ever bigger and better weapons necessitates. They think that is economy. But nobody to-day believes in the romance of war or the symbolic drawing of swords in defence of women and children. I doubt if the young to-day have the remotest idea of how innocently and ignorantly we went into the First World War, or how dedicated was that fight for liberty and freedom. It leaves them totally unmoved. I well remember being on an L.N.O. Committee in the nineteen thirties when the question of a Remembrance Day Service at the local war memorial was discussed. Someone mentioned something about "The Old Contemptibles" wanting to put a wreath with ours and the Chairman and Secretary of the Youth Group looked at each other in amazement and then their lips curled into a sarcastic smile. But most of that same Youth Group were in the next war in 1939. It was a different one you see. And it always will be.

"Never Again"

When the League of Nations did not bring the results hoped for it used to be said that that was because the flower of our youth — those who would have been leaders — lay buried in the fields of Flanders. They meant political leaders—but that generation who did not return might have had very different ideas of leadership. You are right—no one is particularly horrified at anything to-day—"the terrible abnormal has become the normal". But who would have believed that when the first war ended? We all said "Never again"—and meant it. The ceremony at the Cenotaph was a heartbreaking pilgrimage, not the military display it has grown into since. The boys I knew went into that war hating it but truly believing it was for a righteous cause. I well remember one young friend of our youth who had just trained for the Ministry when he joined up. He could have been a Padre but he thought that should be for older men and he must join the fighting forces. He had just lost his younger brother, a Cambridge undergraduate, at Neuve Chapelle in 1915. He went out in the same Regiment and on his first leave he called at the office I was working in near Victoria. He came in, as they used to in those days, with the mud of Flanders on his coat and boots and, dumping his heavy pack and rifle, he asked if he could phone his father, a well-known Methodist Minister. Whilst he was waiting for the number he turned to me and said with a nervous laugh "We are not fighting out there you know—we are just drowning in our own trenches". I can see the fair haired fresh complexioned boy that he was as it were but yesterday. I did not reply for I, at 18 years of age, was working as a secretary by day and a V.A.D. by night and having my first baptism of another kind of fire.

He went back from his leave after 10 days and was killed. His parents received one of the thousands of similar letters which some kind soldier always found time to write saying how bravely he met his death leading his men, or in a gallant attempt to save a comrade. The letters assured parents that their boy was killed instantly, etc. And for most of these boys of my youth there was an individual Memorial Service at their own Church. I have before me now eight Orders of Service of this kind, and to re-open them after all these years is to bring back poignant memories. The Order of Service usually quoted the letter sent concerning the death, and a comrade led the procession into the Church carrying his hat and (if he was an officer) his sword on a cushion. But swords then were only part of full dress. Yet would anyone even in these days have put a bayonet with the hat I wonder? How many times have we stood to sing the hymn "O Love that will not let me go" and how many hearts in those years broke beyond repair? My own sister was a bride and widow in her early twenties.

There Was An Innocence

I have too before me some pathetic lines written by another friend who volunteered. It is called "THE AWAKENING" and begins—

Ego. "The way is long, my burden hard to bear;
Along the dusty road, with smarting feet
And sweating brow, beneath the burning ray
Of meridian sun I stagger on.
Why should I suffer torture such as this
Who in time past did always exercise
And train my mind. . . ."

And then he answered thus—

Alter. "My son for thee
I bore a weight transcending far the load
Of which thou murmurest, for on my back
Was laid the burden of a whole world's sin,
And under that great weight the Son of Man
Sank to the ground from utter weariness. . . ."

And so the lines went on until in the last verse he begs forgiveness and strength:

"To count it joy that I am worthy deemed
To suffer in Thy cause and for the sake
Of Righteousness and human liberty. . . ."

He also did not return. These young men were in their early twenties and had obviously far to go mentally and spiritually. But even then they were further ahead than the clergy at home who were their spiritual leaders.

Might it not have a more salutary effect if we paused long enough to look back to those days—those of us who are old enough for them to have any meaning? There was an innocence and purity of thought then that no longer exists. Could that be why we have never found Peace? Theirs was indeed a "simple faith," but no one knows what agony of mind was theirs so soon or how complicated their beliefs; or what further awakenings would have been theirs had they lived to return to us.

The Young and Politics

To-day surely only the most blind can believe that war, as it is now at this very moment being conceived, can ever be justified! One does not need to be an intellectual to work that out, and the Church that cannot make up its mind on this has no future. The young turn feverishly to politics even though deep in their hearts they no longer have faith in any party. Sooner or later, however, they will have to face that knowledge, and what then? Like doubting Thomas they do not believe in miracles—they want proof that what Christians stand for works. We shall not help them by being over anxious about empty pews (though I am not unmindful of the serious human problem involved in that) or by telling them of the iniquities of war. They will only say "So what?" There may have been much wrong in the past but at least we believed in the rightness of our cause and where there is true sincerity there is always growth. To-day no one —or only the few—believes in anything; and that is the road to death.

I have a certain sympathy with the parson who in a recent broadcast sermon reminded the young who are looking for the perfect Church that if they did find one they might feel rather uncomfortable in it. This is an over critical disillusioned generation and we have got to face the fact that even if the Church was so re-built spiritually that it came near to being perfect they might still remain outside. They are for the most part totally unmoved by the past and they resent being preached at.

The Church to-day certainly faces a grave dilemma and it is doubtful if the more liberal religion of the Unitarians is any more acceptable than the more dogmatic. The day may well come when many Churches will consist literally of the "two or three gathered together". But if the faith of those few is sound—and that faith may well have to be tested and retested to the uttermost—nothing can shake the foundations of the Church that is to be, and the future of the world will be assured.

COMMENT

Colonialism

SIR ALAN BURNS has done good service in drawing attention to the place that "the salt water fallacy" played in the evaluation of what is called "colonialism". The term originated with Sir Hilton Poynton who, in the Fourth Committee of the United Nations pointed out that it seemed to be assumed that a country which incorporated within itself, by force, people occupying contiguous territory was free from the odium of "colonialism" which seemed to attach exclusively to those countries which like England and France had expanded overseas, and between which and the incorporated territories there were wide stretches of ocean. The facts of the case were, however, in all essential features the same, but the different ways of expansion had hidden the identical nature of the facts. Russia can thus be free, for African and Asian peoples, from the stigma of colonialism, and India, although annexing Kashmir by force and in defiance of the United Nations, can still give the world lessons on international morality.

Well! Well!

Buddhism, no longer widely held in India, the land of its birth, is a very vital faith among the people of Ceylon. For this reason, Chou-En-lai was given a very frugal welcome when he arrived in the country, the main elements of an enthusiastic welcome being provided only by the Communist Party itself. During his visit of five or six days, however, he set out to win a better reputation for himself by paying respect to the priests and traditions of Buddhism. When he arrived at the airport he stood with hands pressed together and bowed head, whilst a group of monks chanted a blessing. Next day he did what every tourist who has the chance does in Ceylon—he visited the Temple of the Tooth at Kandy, but the authorities there did not exactly welcome him, for they refused to give a special exhibition of the relic itself, and the chief priests refused to be present, their place being taken by the Kandy chief who is the lay administrator. The Chinese Premier gave the temple an offering worth about £300 and, offering flowers to the statue, stood for a few moments with reverently bowed head.

Haley's Comets

It must have been a wild scene outside the Dominion Theatre after the first performance of Mr. "Bill" Haley's Comets, when more than 100 police struggled for half an hour to control his enthusiastic admirers, many girls fainting and having to be lifted over the heads of the crowd, and others trampled upon, although, fortunately, not with serious consequences. Mr. Haley's own speciality, his guitar and songs, occupies only half of the bill, but it is sufficient to warm up his admirers almost to exploding point, stimulating them without, however, their being able to work off their excitement with active dancing.

Instead, their enthusiasm finds expression in a kind of hero-worship, the extravagance of which must always be puzzling to older people, since in the days in which the grandparents of present-day adolescents were young there was nothing quite so stimulating as jazz.

The nearest approach to such collective excitement that I remember in my youth was an important football match or meetings of loudly-heralded revivalists from the United States. All the same, the jazz experts have not had it all their own way, for I notice that when the Archbishop-elect of Westminster left Liverpool, thousands lined the streets, and on arrival at London was greeted by thousands who, to the accompaniment of an Irish pipe band, sang "Faith of our Fathers," an occupation which had the effect of preventing the crowd, as had seemed probable, from breaking through the police cordon and the guard of honour.

Sermon on the Mount

We are sometimes told that the Sermon on the Mount is impracticable and useless; and certainly some of its injunctions taken literally seem to embody an ideal that can have no real relation to facts. And yet, one of the greatest of modern philosophical teachers, A. N. Whitehead, considered the Sermon on the Mount as being supremely valuable mainly on that very account. He points out that the ethics there constitute an "interim-ethics", a term taken from Dr. Harnack, that signifies that the injunction of that

We should all agree

that the Bible lies at the centre of Christian faith and discipleship; and that no Christian can grow in the faith without access to the truths.

Yet-what are we doing

to provide Christians overseas with the Bible in their own languages so that they can read for themselves and grow stronger in faith? Or to enable non-Christians in Africa or Asia to discover for themselves what this Book has to say to them?

The Bible Society

provides a means by which everyone in this country can take a part in the missionary work of the Church of Christ by making the Gospel available to men in their own tongues.

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146 Queen Victoria Street, London, E.C.4.

document are not intended literally to apply to the world that we now know, but rather to a world that is due to pass away.

The result of the constant apprehension of the end of the world as we know it, was that with passionate earnestness the Church gave free rein to their absolute moral intuitions without a thought of the preservation of society. "Impracticability" was a word that had lost its meaning or, rather, practical good sense dictated concentration on ultimate ideas. The last things were about to appear; intermediate stages were of no account, for they had practically ceased to exist. "A standard had been created, expressed in concrete illustrations, fool-proof against perversions. This standard is a gauge by which to test the defects of human society. So long as the Galilean images are but the dreams of an unrealized world, so long they must spread the infection of an uneasy spirit".

The very existence, then, of this absolute standard is a gad-fly to spur men on to further efforts to bring the laws of "the kingdom" nearer realization.

Commentator.

HUNGARY & CZECHOSLOVAKIA

(The following report is taken from the current "News Digest" of the I.A.R.F.)

ON the occasion of the 75th anniversary of the Budapest Unitarian congregation IARF-Secretary Dr. S. van der Woude paid a visit to Budapest where he stayed a week.—As our readers may know the Unitarian church is the oldest liberal church in central Europe. This church came into being in the middle of the 16th century in Transylvania and Francis Dávid played an important part in its establishment.

Transylvania at the moment belongs to Roumania and its centre since ancient times has been Kolozsvar (Klausenburg) or—as it is now called—Cluj. There are about 85,000 Unitarians in Transylvania under the leadership of Bishop Kiss.

The Budapest congregation is mainly composed of people who were born in Transylvania. In the course of the 19th century many Unitarians migrated to Budapest and 75 years ago they established their own Unitarian congregation. I noticed Dr. van der Woude reports that there are many intellectuals and artists among the members, so for example Béla Bartók belonged to them. The number of Unitarians in Hungary is about 15,000 and their Deputy Bishop Dr. Gabriel Csiki is well known also in IARF circles outside Hungary.

The commemoration service took place on Sunday, October 7. Among the many speakers Dr. van der Woude offered congratulations in the name of the IARF. Delegates from Transylvania were also received with great cordiality and it was clear that there existed strong ties between the two churches.

I had the opportunity to speak at several places and to have conversations with a great many people. There is a large interest in church life and religious services everywhere are well attended. My reception was a cordial one in every respect, people are aware of strong ties with the IARF and I was requested to convey their warmest greetings to their brethren in all countries. The circumstances of life are not easy in Hungary but the church fulfils its mission in a marvellous way. I acquired a great respect for the way the Hungarian Unitarians go about their difficult and strenuous task and they certainly deserve all our sympathy.

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Since my visit the situation has become far more difficult. Hungary has come into the centre of world news. At the moment contact between them and us is rather difficult, but at any rate we do have contact again. We know there is a great deal of misery and suffering, all churches are damaged, but we were happy to learn that all the ministers and their families have been spared. When I was in Budapest I promised our friends to ask for help for a children's home in Magyarkut (some 8 miles outside Budapest). Though action has been taken to help the Hungarians we are of opinion that we should also give our support to this children's home so that in the future Hungarian children may recover from these harsh times in their own environment. Those who wish to support this commendable purpose are requested to send their gifts to the Treasurer of the IARF, postal account 9676, The Hague or to the Twentsche Bank Head Office, Amsterdam (mentioning the account of the International Association for Liberal Christianity and Religious Freedom).

We hope to be able to offer the furniture for the home as a token of our common sympathy.

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The church situation in Czechoslovakia is quite a different one. Here also there exists a number of Unitarian congregations of which Dr. Karel Haspl and Dr. Kafka are the leading ministers. We had a good contact and the IARF secretary was warmly greeted by the congregation. I had the impression that my visit was of great importance to them.

For me personally it was quite an experience to make the acquaintance of our other Czech member-group, the Czechoslovak Church. This Church which has only been established since 1920, is the largest Protestant church in Czechoslovakia, and it has about one million adult members. It had an interesting origin. Modernism, which not only in Protestant churches but also in the Roman church has had such a great influence, was practically extinguished by Pope Pius X with his decree "Lamentabili" of 1910, but in Czechoslovakia it has survived. Or one could also say that the influence of John Hus has never been lost. However this may be, modernism could never develop satisfactorily in the church of Rome and therefore in 1920 Dr. Karl Farsky and many other priests took the decisive step and established a new, modern church. It is astounding to see what has been reached in this short time. And this church is still growing. During the last 10 years 110 churches have been added to their number. I preached in several churches in Prague and Podebrady and there was a very great interest. Here, too, I found strong ties with IARF and liberals all over the world.

In the middle of October last in Prague the Synod of the Czechoslovak Church took place. This ceremony is held once every five years. Delegates from all denominations (with the exception of the R.C.) made speeches and voiced their admiration and respect for the work of the Czechoslovak Church. It was the first time in the history of this church that representatives of so many denominations were present. Addresses were also given by the Metropolitan of the Russian orthodox church in Czechoslovakia and by the secretary of the Jewish community.

Of the Czechoslovak Church itself there were about 1,000 delegates. In the name of the IARF I spoke about our common task and our bond of fellowship. It was an impressive gathering. At this synod Bishop-Patriarch Dr. Fr. Kovar was re-elected.

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During the week I spent in Prague and surroundings I had opportunity to become acquainted with various facets of church life. The installation of the new Dean of the John Hus faculty, Prof. J. Mánek and of the Subdean Prof. Dr. M. Kaňák also took place in this week and I could convince myself of the great interest which this occasion evoked from outside as well as inside the Czech Church. I was able to make the acquaintance of the students because I was given the opportunity of lecturing to them. The leaders of the church really did all in their power to give me a complete picture of church life in this country. They tackle their problems in a modern way, they build modern churches the interior of which is decorated by modern artists and one cannot help noticing that the Czechoslovak church has an important and living function in present-day Protestantism in Czechoslovakia. It it also remarkable to see how this young church, notwithstanding its many difficulties, goes forward vigorously and energetically.

We hope that the personal contacts which have been established may grow and develop and that among other things an exchange of students and teachers can be arranged so that ever stronger ties may develop between the various member groups of our Association.

Our friends in Czechoslovakia asked me to convey their warmest greetings to their brethren in the IARF.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Simple Faith

Sir,—The following posthumous fragment to be found in Max Muller's "Thoughts on Life and Religion" may be appropriate to the discussion:—

"Those who remember the happiness of the simple faith of their childhood may well ask why it should ever be disturbed. Knowing the blessedness of that faith, we naturally abstain from everything that might disturb it prematurely in the minds of those who are entrusted to us. But, as the child, whether he likes it or not, grows to be a man, so the faith of a child grows in the faith of a man. It is not our doing; it is the work of Him who made us as we are. As all our other ideas grow and change, so does our idea of God. I know there are men and women who, when they perceive the first warnings of that inward growth, become frightened and suppress it with all their might. They shut their eyes and ears to all new light from within and from without. They wish to remain as happy as children; and many of them succeed in remaining as good as children. Who would blame them or disturb them? But those who trust in God and God's work within them must go forth to the battle. With them it would be cowardice and faithlessness to shrink from the trial. They are not certain that they were meant to be here simply to enjoy the happiness of a childlike faith. They feel they have a talent committed to them which must not be wrapped up in a napkin. But the battle is hard, and all the harder because while they know they are obeying the voice of truth, which is the voice of God, many of those whom they love look upon them as disobeying the voice of God, as disturbers of the peace, as giving offence to those little ones."—Yours,

Shrewsbury. *Francis Terry.*

Sir,—I think it is important for us to realize what kind of people we are, and what kind of situation is confronting us in the world of to-day, before we start making pronouncements or offering a simple panacea for the ills of society. Dr. Agnew will not admit that anything has happened to modify the validity of the slogans of 50 years ago. He thinks that the starry-eyed idealism of the dawn of the 20th century, will provide a faith for living in 1957—and furthermore that those of us who try to look at the position realistically, and who try to see the reasons for the decline of Liberalism and the new lease of life Orthodoxy has acquired, are simply suffering from problemitis.

In point of fact, some of the very difficulties which Dr. Agnew thinks Liberals should try to evade, have turned out to be so advantageous to the Orthodox in the present world situation, that they are exploiting them to the full. Foremost amongst these is the problem of evil and its relation to the doctrine of original sin. This is deep water all right, and if Liberals are afraid of getting anything more than their feet wet, I don't think they will inspire many people to follow them. It is not a question either which can be left to a few intellectual specialists, it touches all our lives whatever our capacities.

The idea of a two-fold tradition is not exclusive to Unitarianism. Probably its most developed form is to be found in the Roman Catholic Church—a church which includes millions of people of simple faith who interpret its doctrines superstitiously, side by side with people of the most profound spiritual and intellectual capacity. I can hardly imagine, however, a Unitarian minister adopting the attitude of the Archbishop on miracles in Shaw's "St. Joan"! And yet I think the problem is a real one. I cannot be happy with the idea that people of simple faith should be abandoned to the Catholic Church, or Dr. Graham, or to the substitutes Hollywood now provides. It might be well worth while if a Unitarian Commission was set up to go into the questions: (1) Is it possible to present Unitarianism as a simple faith without misrepresenting it? (2) Must the modern pagan become a Christian before he can become a Unitarian? (Here we have the contemporary version of the early Christian problem as to whether the Gentiles should become Jews and subject to the law, before they could become Christians. St. Paul's answer is worth careful consideration by every Unitarian—especially those who are seeking simplicity and directness of approach).—Yours,

Rotherham. *N. J. Teape.*

"The Inquirer" and Politics

Sir,—May I echo Mr. Haddon and wholeheartedly thank you for your splendid and inspiring commentaries on contemporary political issues?

It is all very well for Mr. Beecroft to say that he has voted Liberal every election since 1900 but what about young people, such as Mr. Haddon and myself, to whom "The Vote" is a new responsibility—how are we to decide which way to vote? In your leading article of February 9: "The Unnoticed Revolution" you suggest that we are likely to be left to "a tangle of ideas and an enormous pile of fossilised emotions" as provided by the Press, Radio and Parliamentary Debates.

How right you are! When so much of the political comment of both Right and Left-Wing Press consists of near-libellous attacks on personalities on "the opposite side of the fence", the identifying of whole Nations with the views of one man, and irresponsible "hate campaigns" against them, it is with profound thankfulness that I can turn to the pages of my own Denominational Press. There I can find a wise, reasoned analysis of the present situation upon which I can reflect; and if I disagree (or agree), then I am at liberty to use the Correspondence Column to state my views. I certainly don't believe that because the Editorial of "The Organ of Unitarian Christianity, etc." states a particular view, I as a Unitarian must believe it; but I can proudly present it to a non-Unitarian as the sane, reasonable reaction of one responsible Unitarian to the present-day situation.

And, as you so rightly state in your Editorial "Breaking Through", it is the one real religious issue of our time to break through the sham of the contemporary, superficial, cliché-ridden, conventional thought to find how men can live in an industrial age and yet find "blessedness". This isn't "Religion" intervering with "Politics"; this is dynamic Religion in Action!

The Rev. Keith Treacher finds signs of a change of mood "from defeatism to a new belligerence and positive challenge" amongst our members and rightly focuses attention on the serious mood that has come over we younger ones. This is no "flash-in-the-pan", but the first results of a great deal of very hard and serious thinking by a large proportion of U.Y.P.L. members.

One of the official aims of U.Y.P.L. is "To advance by thought, word and deed, a religion that combines reverence for the past with adventurous faith in the future". We realize that we can be the architects of that future, and we see with you, Sir, that "here is a new call and adventure for men as momentous as any likely to be offered to them" and it is "one that youth will (and has) taken to its mind and heart".—Yours,

London. *I. Knowlson, President-Elect, U.Y.P.L.*

The Churches and the Present Crisis

Sir,—Referring to the editorials in *The Inquirer* of February 3 and 10, may I comment on what Religion and the churches could do for us in the present crisis. There are two primary tasks, to preach the need for repentance and amendment of life while there is yet time, and to pray to God for deliverance from our enemies.

The first would meet with approval without question. The second, more immediately appealing, would set a problem. If our spiritual advisers follow Christian principles they should urge non-resistance to aggression, conscientious objection to the use of force, trusting in God to defend us.

It is certain that non-resistance would be most unpopular with all virile people who value freedom. The belief is strong that God helps only those who try to help themselves. The only obvious way of helping ourselves and defeating the declared intention of our godless enemies of subduing or destroying us is to oppose force with greater force, partly to deter them from rashly undertaking what would probably end in their own destruction, and ultimately for self-defence should the worst befall.

By far the greater part of our nation would strongly oppose non-resistance, the feeling would be intense and the Churches if they advocated it would lose influence and imperil their very existence. The established church would not be likely to support it, the free churches would not be unanimous and more divisions and differences amongst the already lamentably splintered religious communities would result.

Although religion has a duty to advise where moral principles are concerned, it is not within its province to suggest ways and means of defence when national existence is threatened.—Yours,

Bexhill-on-Sea. *T. Kelly.*

A Hostel For London

SIR,—A hostel in London, providing accommodation for both sexes, and possibly conference facilities, is surely needed, and it is good to have the need brought forward. As your correspondent, Allen Kirby remarked, such an institution could also be a sound business proposition. After all, we have provided Property managers in the past; could we not do so again?

Those readers of *The Inquirer* who visited Belfast in 1955 for the I.A.R.F. Conference will remember with a certain degree of of envy such a Hostel, belonging to another denomination, which also ran a very well-patronized public restaurant.—Yours,

London, N.W.11. *Joyce Pearson.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 1s. 8d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7234 Editorial: EUS. 2912

The Rev. Frank Heming Vaughan

We regret to have to report that the Rev. Frank Heming Vaughan collapsed and died within a few moments on the afternoon of February 10 at his home in Mansfield. He was aged eighty.

A Tribute to Hibbert Houses

The following letter has been received by the Rev. Griffith J. Sparham, warden of the Hibbert Houses in Cyprus, from the Chairman of the Council of Voluntary Welfare Work, London.

"Dear Mr. Sparham,

At the monthly meeting of the Council yesterday afternoon we all received with the utmost pleasure and satisfaction a letter from Air Vice-Marshal Crisham, expressing his grateful appreciation of the excellent way in which you and the members of your staff looked after the very large influx of airmen stationed at Nicosia during the Suez crisis, in which he was good enough to enclose a copy of his letter to you of January 4.

I am writing, both on behalf of the Council and personally, to offer you and your fellow-workers our warmest congratulations on this splendid and thoroughly deserved tribute and on the excellent work which occasioned it, of which we are all proud.

Yours sincerely,

(Signed) Frank Willis."

"The Hibbert Journal"

It is not easy, remembering the high standard invariably set by the successive issues of the *Hibbert Journal*, the mental stimulus they afford, and the way in which the balance between many schools of thought is maintained, to find something fresh to say about each number. Yet every quarter there is something to acclaim, something to praise, something to ponder over. Maybe, in the first issue for 1957, most readers will find interest in the Rev. Dr. Waterhouse's "Afterthoughts on Freud"—an article which the Editor obviously thought important, for it is given pride of place in his columns. Dr. Waterhouse, now that the celebrations of the centenary of Freud's birth are over, thinks that we can look at the great psycho-analyst more clearly, seeing his weakness as well as his strength. Even those who regard Freud with hero-worship probably unparalleled in the history of science may come to think of this assessment as an interesting discussion of a much-criticised as well as a much-admired leader.

Especially valuable, too, is Dr. Gwyn Griffiths's account of "The Vatican Excavations and the Tomb of St. Peter," in which the Lecturer in Classics in the University of Wales describes the work that has been done in Rome in the hope of proving that the Roman Church was actually founded by St. Peter. Dr. Griffiths considers that it is hard to deny that a shrine to St. Peter existed there, and probably that his grave was there also.

Among other articles on the trio of topics to which the *Hibbert Journal* is officially devoted—religion, theology and philosophy—include a valuable assessment of "The Dilemma of the Christian Marriage," by Mr. P. R. Boyle, "Judaism: Fiction and Fact," by Rabbi Dr. E. Frank, Canon Armstrong's "Christianity and History" (an important discussion of the position of Christianity as an historical religion), and a concentrated survey of recent continental theology by Dr. E. L. Allen, who gives the impression of having read almost every worth-while theological work in half-a-dozen languages!

There are also the customary reviews, including Prof. Driver's consideration of yet another book on the Dead Sea Scrolls, the Rev. Sidney Spencer's review of a volume on eastern and western ideas, the Rev. H. L. Short's brief account of two recent books on American literature, and (all the way from Jerusalem) Dr. Rabin's description of a recent volume on some Jewish liturgical poetry.

It will be seen that the editor has, as usual, cast his net very wide. But it would be difficult to think of any serious-minded reader as failing to gain mental stimulus from these pages.

J.R.

MINISTERS' STIPENDS

Manchester District Association of Unitarian and Free Christian Churches

An important message has been sent to all the secretaries of the congregations within the above Association, from the President of the Council upon the subject of Ministers' Stipends.

The following is an extract from the letter.

At the Meeting of the Council of this Association held on February 5, 1957, the following resolutions, giving effect to the recommendations of the Sub-Committee recently appointed to consider this matter, were carried unanimously:—

(1) That all churches within the M.D.A. having full-time ministers should observe the following minimum scale of stipend:—

1st year in the Ministry	—	£410
2nd - - - -	—	£425
3rd - - - -	—	£440
4th - - - -	—	£455
5th - - - -	—	£470
6th - - - -	—	£485
7th - - - -	—	£495
8th - - - -	—	£505
9th - - - -	—	£515
10th and subsequent years	—	£525

(2) That the above scale shall be implemented as from *April 1, 1957.*

(3) That the above stipends shall be in addition to the expenses and allowances payable under the existing General Assembly Scale.

(4) That the principle to be observed in assimilating on to the above scale shall be that a minister shall receive the next higher step in the scale which will give him an increase of not less than £10 on his present stipend, and progression thereafter shall be by annual increment.

The *fourth* resolution above is designed to avoid any congregation being faced with too great an increase in expense immediately.

Finally, it is emphasized that the above scale should be regarded as a minimum and should be improved upon wherever possible.

Yours sincerely,

F. G. MASON (President).

Wit, Laughter and Sorrow

WHEN the chairman of a Unitarian congregation publishes a large volume of verse Unitarians are interested. Mr. Donald Hughes, the chairman of the Oakfield Road congregation, Clifton, at the age of seventy-five, has gathered together in one volume (*Love and Laughter, A Volume of Varied Verse*, by Donald Hughes, price 15s.) what must be a lifetime's collection of poems, serious, witty and gay.

The longest poem in the collection, *A Song of Love*, which expresses a whole philosophy of life, received high praise from Walter de la Mare.

Through the collection one can meet a personality who seems to be able to put words together as easily as a bird sings. And underneath the song there is a certain wistfulness, deeper than the words, that bears the reflection of a man who has known how to sorrow as well as to laugh.

E.G.L.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 17th, 1957

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Mr. E. [illegible] Nicholas
Altrincham, Dunham Road Chapel, 11, Rev. A. W. Vallance, 6.30, Dr. Alfred Hall
Ashton, Unitarian Church, [illegible] Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Sunday School
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. [illegible] McLachlan
Bethnal Green, [illegible], Unitarian Church, 11, Rev. Dudley Richards
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, [illegible] Road, 6.30 (February 24th), Rev. Maurice Jameson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. John Kielty
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. [illegible]
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. W. [illegible]
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mrs. E. Savage, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. [illegible]
Bristol, Oakfield Road, 11, Rev. A. H. [illegible], 6.30, Mr. E. L. [illegible]
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. [illegible]

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. [illegible]
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. Arthur [illegible]
[illegible], [illegible] Unitarian Church, [illegible], 11, Family Service, 3, Sunday School, 6.30, Rev. [illegible]
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Rev. C. A. [illegible]
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. [illegible]
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Albert Williams
[illegible], Free Christian Church, [illegible] Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. B. [illegible]
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, 3rd Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing; Styal, 6.30, Rev. A. B. Downing
Derby, Wilson Street Chapel, 11, Children's Church, 6.30, Rev. F. [illegible]
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. C. W. [illegible]
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
[illegible], Free Christian Church, [illegible], 11 and 6.30, Rev. G. W. [illegible]
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. R. [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. [illegible] P. [illegible]
Dundee, Unitarian Church, 39 Constitution Road, 11, Rev. A. E. Peaston
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. [illegible]
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Murray [illegible]
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John [illegible]
[illegible], Barton Street, 3, Rev. [illegible]
Guildford, Ward Street Church, 11.15, Rev. R. Victor Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John [illegible]
Halifax, Northgate End, 10.45, Mr. W. A. [illegible], 6.30, Rev. J. B. [illegible]
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible]
Hinckley, Great Meeting, [illegible] Lane, 11 and 6, Rev. Ralph R. [illegible]
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. [illegible]
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. [illegible] W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Chapel, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. E. L. Garland
Leicester, Narborough Road, 11, Junior Church, 6.30, Supply
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, [illegible], Miss J. E. [illegible], The Little Rosses, Croft Road, 11, —
Lewes, Westgate Chapel, 11, Supply
[illegible], High Street, Unitarian Church, 6.30, Rev. H. H. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. H. [illegible]
Liverpool, [illegible] Free Church, 11, Rev. N. [illegible]
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. E. [illegible]
Liverpool, Gateacre Chapel, 11, Rev. [illegible] E. [illegible]
Liverpool, [illegible] Road, [illegible], 3, Sunday School, 6.30, Rev. N. [illegible]
Liverpool, Hope Street, 6.30, Rev. W. [illegible]
Liverpool, Ullet Road, 11 and 6.30, Rev. [illegible]
London, Bell Street, Edgware Road, 6, Rev. [illegible] M. Lewis
London, [illegible] and [illegible] Street Chapel, 6.30, Rev. J. P. Chalk
London, [illegible] Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. [illegible] (also 6.30, 2nd Sunday in the month)
London, Forest Gate, Upton Lane, 6.30, Mr. [illegible] Lewis
London, Golders Green, Hoop Lane, 11, Dr. [illegible], 6.30, Rev. K. Twinn
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. G. E. [illegible]
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. E. C. [illegible]
London, Ilford, High Road, 6.30, Mr. T. E. [illegible]
London, Islington, Upper Street, [illegible], 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Street, 11, Mr. W. E. [illegible]
London, Leyton, Lea Bridge Road, Leyton Green, 6.30, Rev. W. [illegible]
London, Mansford Street Church, Bethnal Green, 6.30, Rev. Arthur [illegible]
London, Richmond, Free Church, Ormond Road, 11, Rev. W. H. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. John [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur [illegible] (also 6.30, 1st Sunday in the month)

London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. [illegible]
Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. [illegible]
Maidstone, Unitarian Church, Market Buildings, 6.30, Miss Margaret Ault
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. E. W. [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. [illegible]
Manchester, [illegible] Unitarian, [illegible] Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. [illegible] Gill
Manchester, [illegible] Mission, 6.30, Rev. E. L. [illegible]
Manchester, Stand Chapel, Whitefield, (February 24th) 10.45 and 6.30, Rev. Sydney H. [illegible]
Manchester, [illegible] Road, Chorlton-cum-Hardy, 11, Mr. Philip M. [illegible]
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. Vallance
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
[illegible], Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Mr. D. C. [illegible]
[illegible], 3, and Newton Abbot, 6.30, Rev. C. G. [illegible]
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. E. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 2.30 & 6, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Mr. A. W. [illegible]
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon [illegible]
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. R. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 6.30, Mr. J. B. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. [illegible]
[illegible], The Meeting House, 11, Rev. F. [illegible]
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. H. J. [illegible]
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. [illegible]
Sheffield (Attercliffe), 6.30, Mr. T. H. [illegible]
Sheffield, Fulwood Old Chapel, 11, Rev. F. [illegible]
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley [illegible]
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. S. [illegible], 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of The Saviour, London Road, 6.30, Mrs. Amy Howarth
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Mr. J. Hallam
Southport, Portland Street Church, 3.15 Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. [illegible]
St. Helens, [illegible] Street, 6.30, Rev. Stanley E. [illegible]
[illegible], Wellington Street, 6.30, Rev. A. D. Williams
[illegible], Presbyterian Unitarian Chapel, 11, Rev. C. [illegible], 6.30, Supply
[illegible], Unitarian Church, High Street, 6.30, Rev. R. [illegible] (also 11, First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Rev. R. [illegible]
Swindon, [illegible] Road, 10.45, Students, 6.30, Rev. F. B. [illegible]

Taunton, Mary St. Chapel, 11, Rev. W. H. [illegible], 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer

Wakefield, [illegible] Street, 10.30 and 6.30, Rev. Eric Wild
[illegible], Friends' House, Church Road (by permission), 7.30. (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Mr. E. E. Lloyd, 6.30, Mrs. E. C. [illegible]
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Supply
West Kirby, [illegible] Gardens, 11 Rev. Maurice Jameson, (also, 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Mr. E. E. [illegible]
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.1; Unitarian Hall [illegible], 6.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. R. W. [illegible], [illegible] Telephone [illegible]
Unitarian Fellowship of Australia, 1 [illegible], Melbourne, C.1. Minister: Rev. W. [illegible]. Meetings as advertised.
[illegible] Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. [illegible]

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. [illegible]
Wellington, Services suspended. Enquiries—Rev. [illegible], Tel. [illegible]

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

THE LINDSEY PRESS

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Schweitzer's Quest and Ours after Fifty Years
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by A. Victor Murray
(Essex Hall Lecture 1954)
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The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

Birmingham: Tuesday, April 23, to Friday, April 26

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association Secretaries, etc. The Annual Business Meeting will be held on Wednesday, April 24, at 10 a.m., in the Friends' Meeting House, Bull Street, Birmingham. Resolutions intended for the Agenda must be sent in writing by March 15 accompanied, or quickly followed, by the names of the mover and seconder.

15 Gordon Square, JOHN KIELTY,
London, W.C.1. Secretary.

Rest or Holiday

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Miscellaneous

Furnished Bungalow to let weekly, June, July; fine situation. Ogmore-by-Sea, Glamorgan. All modern conveniences. Garage. 3 bedrooms. Miss Lloyd, Typica, Efail Isaf, Pontypridd.

Birmingham District Women's League: The Annual Meeting was held on February 4 at the Church of the Messiah, Birmingham, Miss D. Wrigley conducted the Service and gave a very helpful address.

The Annual Business Meeting followed tea, and reports were given by District Officers, and each secretary gave a brief report of her own Branch. A small presentation was made to Miss Gray on her retirement as District Treasurer, an office she has held for ten years. Mrs. Wakeman, of Lye, was appointed Treasurer in her place.

THE NEW ESSEX HALL REBUILDING FUND

Twenty-Second List of Promises and Subscriptions

	£	s.	d.
Nazareth Unitarian Chapel, Padiham	2	2	0
Mrs. R. Rimmer and family, Rochdale	10	0	0
Park Lane Chapel, Wigan	50	0	0
Mr. and Mrs. Crombie, Hyde	2	2	0
Bethlehem Unitarian Church, Newchurch-in-Rossendale, The Junior Carol Singers	3	6	6
Mr. and Mrs. H. Wood, Unity Church, Sheffield	1	0	0
Albert A. Hartley, Unity Church, Sheffield ...	2	0	0
Miss E. Jeffries, Bury		10	0
Darnley Road Church, Southend	5	5	0
Rt. Rev. John Radcliffe, Downpatrick	1	1	0
Members of Coalville Unitarian Church		15	0
G. E. Pooles, Unitarian Chapel, Boston	1	8	0
Mrs. G. E. Pooles, Unitarian Chapel, Boston ...	1	0	6
Miss Z. Pooles, Unitarian Chapel, Boston ...	1	4	0
Mrs. J. Tutty, Unitarian Chapel, Boston	1	10	0
Mrs. Hargraves, Unitarian Chapel, Boston ...	1	9	6
Mrs. Tipper, Unitarian Chapel, Boston	1	10	0
Miss Weldon, Unitarian Chapel, Boston	1	4	0
C. Gunson, Unitarian Chapel, Boston		7	6
Mr. and Mrs. Brooks, Unitarian Chapel, Boston ...		18	0
Mrs. Elvidge, Unitarian Chapel, Boston	1	4	6
Rev. S. Evans Bowen, Llanybyther	2	2	0
Williamson Memorial Unitarian Christian Church, Dundee	30	0	0
In memory of my Uncle Philip Green, per W. B. Green, Marple	2	2	0
Christ Church, Bridgwater	3	0	0
Mrs. Ryde, Belper Unitarian Chapel	1	4	6
Mrs. Lester, Belper Unitarian Chapel		12	9
Mrs. Davies, Belper Unitarian Chapel		18	0
Members of Sunday School, Belper Unitarian Chapel		6	0
Mrs. Chamberlain and Mrs. Calladine	1	0	0
Anonymous, Monton Church	10	0	0
Anonymous, Monton Church		2	6
Mrs. Farnworth, Monton Church		5	0
Mr. Partington, Monton Church		5	0
Mrs. O. Motley, Altrincham Church	1	0	0
Miss G. Wilkinson, Altrincham Church	1	0	0
Miss and Mrs. J. F. C. Teagle, Altrincham Church	5	0	0
Sundry Collecting Boxes and Donations, Altrincham Church	12	4	2
Miss Hyde, Altrincham Church		10	0
Swinton Unitarian Free Church	14	0	0
Pendleton Church	4	7	0
Unitarian Church, Accrington		12	0
Auckland Unitarian Church	75	14	8
H. S. Knowles, Warrington	5	5	0
The Grove, Highland Place Unitarian Church, Aberdare	1	11	6
Mr. and Mrs. Morgan, Highland Place Unitarian Church, Aberdare		7	2
Mr. Whitcombe, Highland Place Unitarian Church, Aberdare		5	0
Mr. and Mrs. W. Evans, Highland Place Unitarian Church, Aberdare	1	1	11
S. Davies, Highland Place Unitarian Church, Aberdare		6	6
Mr. and Mrs. Hughes, Highland Place Unitarian Church, Aberdare		7	2
Unity House, Highland Place Unitarian Church, Aberdare		6	0
	£265	13	4

Total Donations and Promises:—	£	s.	d.
Already published	56,183	1	3
This list	265	13	4
	£56,448	14	7

Treasurer: Leslie Proctor, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

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